سلسلة أركان الإسلام
عربي - إنجليزي

الــزكـــاة





سلسلة أركان الإسلام

الزكاة

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الزكاة: عربي – إنجليزي

بقلم / خياط خليفة، ـــ (د.م)

شركة ينابيع، 2009

ص ؛ سم ـــ (من سلسلة أركان الإسلام)

١– القصص الدينية.

٢– قصص الأطفال.

أ– العنوان: 11ش الطوبجي–الدقي–الجيزة

ب– السلسة.

رقم الإيداع: 2009/23188

فِي طَرِيقِ عَوْدَتِهِمَا مِنَ المَدْرَسَةِ، شَاهَدَ أَحْمَدُ وَأُخْتُهُ يَاسْمِينُ رَجُلاً فَقِيرًا يَطْلُبُ مِنَ النَّاسِ الإِحْسَانَ إِلَيْهِ، وَإِعْطَاءَهُ مَا يَتَيَسَّرُ لَهُمْ مِنَ المَالِ؛ لِحَاجَتِهِ الشَّدِيدَةِ إِلَى ذَلِكَ. فَاقْتَرَبَا مِنْهُ وَأَعْطَيَاهُ بَعْضَ النُّقُودِ التِي كَانَتْ مَعَهُمَا. فَشَكَرَ لَهُمَا الرَّجُلُ الفَقِيرُ صَنِيعَهُمَا الطَّيِّبَ، وَدَعَا لَهُمَا بِالخَيْرِ وَالبَرَكَةِ.



In their way from school, Ahmed and his sister Jasmine saw a poor man who asked for money because he is in a bad need of money. They came close to him and gave him some pounds. The poor man thanked them for their kindness and they prayed for them.

تَأَثَّرَ الصَّغِيرَانِ أَحْمَدُ وَيَاسْمِينُ بِحَالِ الرَّجُلِ الفَقِيرِ، ثُمَّ وَاصَلاَ السَّيْرَ بِاتِّجَاهِ مَنْزِلِهِمَا القَرِيبِ مِنَ المَدْرَسَةِ، وَقَالَ أَحْمَدُ لأُخْتِهِ يَاسْمِينَ: إِنَّ الإِسْلامَ دِينُ مَوَدَّةٍ وَرَحْمَةٍ، وَلَوْ أَنَّ كُلَّ المُسْلِمِينَ أَخْرَجُوا زَكَاةَ أَمْوَالِهِمْ، لَمَا طَلَبَ هَذَا الرَّجُلُ الفَقِيرُ الإِحْسَانَ مِنَ النَّاسِ بِهَذِهِ الصُّورَةِ الَّتِي تُؤْذِي مَشَاعِرَهُ.



Ahmed and Jasmine affected with the condition of the poor man, then they continued going home which was close from the school. Ahmed said to his sister Jasmine" Islam is a religion of love and mercy. If every muslim gave almsgiving from his money to poor people , this poor man will not be forced to asked for money from people by this pitiless way which harms his feelings.

عَقَّبَتْ يَاسْمِينُ عَلَى كَلامِ أخِيهَا أحْمَدَ قَائِلَةً: حَقًّا يَا أخِي، فَمَا رَأيُكَ إِذَنْ أنْ نَطْلُبَ مِنْ وَالِدِنَا العَزِيزِ، وَأمِّنَا الحَبِيبَةِ أنْ يُحَدِّثَانَا أكْثَرَ عَنِ الزَّكَاةِ كَأحَدِ أرْكَانِ الإِسْلامِ الخَمْسَةِ؛ فَهُمَا بِالتَّأكِيدِ يَعْرِفَانِ الكَثِيرَ وَالكَثِيرَ عَنْ هَذِهِ الفَرِيضَةِ المُهِمَّةِ، وَكِلانَا فِي حَاجَةٍ إِلَى أنْ يَتَعَرَّفَ عَلَى هَذَا الرُّكْنِ العَظِيمِ مِنْ أرْكَانِ دِينِنَا الحَنِيفِ، الَّذِي يَدعُونَا إِلَى مُسَاعَدَةِ الفُقَرَاءِ وَإِعَانَتِهِمْ.



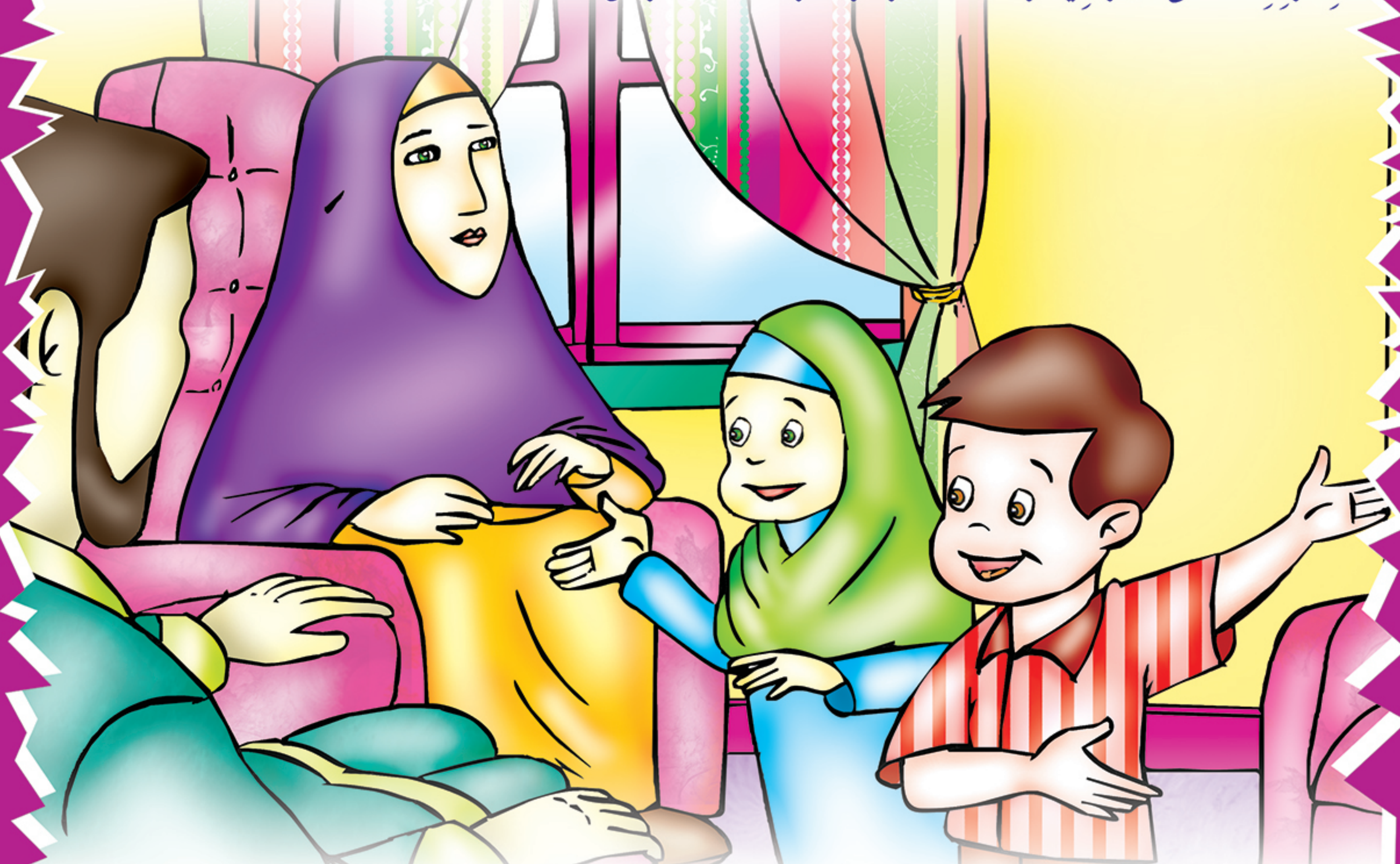
Jasmine commented: "Indeed my dear brother, what about asking from our parents to tell us more about the almsgiving which is one of the pillars of Islam. Of course they know a lot about this religious duty, and both of us need to know more about this great pillar which ordered us to help poor people and give them money.

أَجَابَ أَحْمَدُ قَائِلاً: "فِكْرَةٌ رَائِعَةٌ يَا يَاسْمِينُ"! ثُمَّ دَخَلاَ المَنْزِلَ مَعًا، وَتَنَاوَلاَ وَجْبَةَ الغَدَاءِ مَعَ وَالِدَيْهِمَا، ثُمَّ حَكَيَا لَهُمَا قِصَّةَ الرَّجُلِ الفَقِيرِ، وَمَا فَعَلاهُ مَعَهُ، وَطَلَبَا مِنْهُمَا أَنْ يُحَدِّثَانِهِمَا عَنِ الزَّكَاةِ، كَأَحَدِ أَرْكَانِ الإِسْلامِ؛ فَفَرِحَ الوَالِدَانِ بِذَلِكَ، وَشَكَرَاهُمَا عَلَى إِحْسَانِهِمَا إِلَى الرَّجُلِ الفَقِيرِ.



Ahmed answered: "It is a good idea, Jasmine", then they went home together and eat their lunch with their parents and told them about what they had done with the poor man, and they asked them to tell them more about the almsgiving which is a pillar of Islam. Their parents were very happy and thanked them for their help to the poor man.

وَبَعْدَ أَنْ سَاعَدَتْ يَاسْمِينُ أُمَّهَا فِي تَنْظِيفِ مَائِدَةِ الطَّعَامِ بَعْدَ الغَدَاءِ، اجْتَمَعَتِ الأُسْرَةُ فِي غُرْفَةِ المَعِيشَةِ، وَبَدَأَ الأَبُ حَدِيثَهُ عَنِ الزَّكَاةِ قَائِلاً: الزَّكَاةُ رُكْنٌ عَظِيمٌ مِنْ أَرْكَانِ الإِسْلامِ الخَمْسَةِ، وَقَدْ فَرَضَهَا اللهُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ عِنْدَ امْتِلاكِ قَدْرٍ مُحَدَّدٍ مِنَ المَالِ؛ وَذَلِكَ مِصْدَاقًا لِقَوْلِهِ تَعَالَى: ((وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ)). [المزمل: 20]



After Jasmine helped her mother in cleaning the table after eating lunch, the family gathered in the living room, and the father started his talk about the almsgiving by saying: "The almsgiving is a great pillar from the five pillars of Islam, and Allah imposed it upon every muslim if he has specific sum of money as Allah Ta'alah says: “perform As-Salat and give Zakat” (Al-Muzzammil 20).

وَأضَافَتِ الأمُّ: وَيَقُولُ رَسُولُنَا الكَرِيمُ مُحَمَّدٌ ﷺ: "أُمِرْتُ أنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أنْ لاَ إلَهَ إلاَّ اللهُ، وَأنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأمْوَالَهُمْ إلا بِحَقِّ الإسْلامِ، وَحِسَابُهُمْ عَلَى اللهِ". (مُتَّفَقٌ عَلَيْهِ).



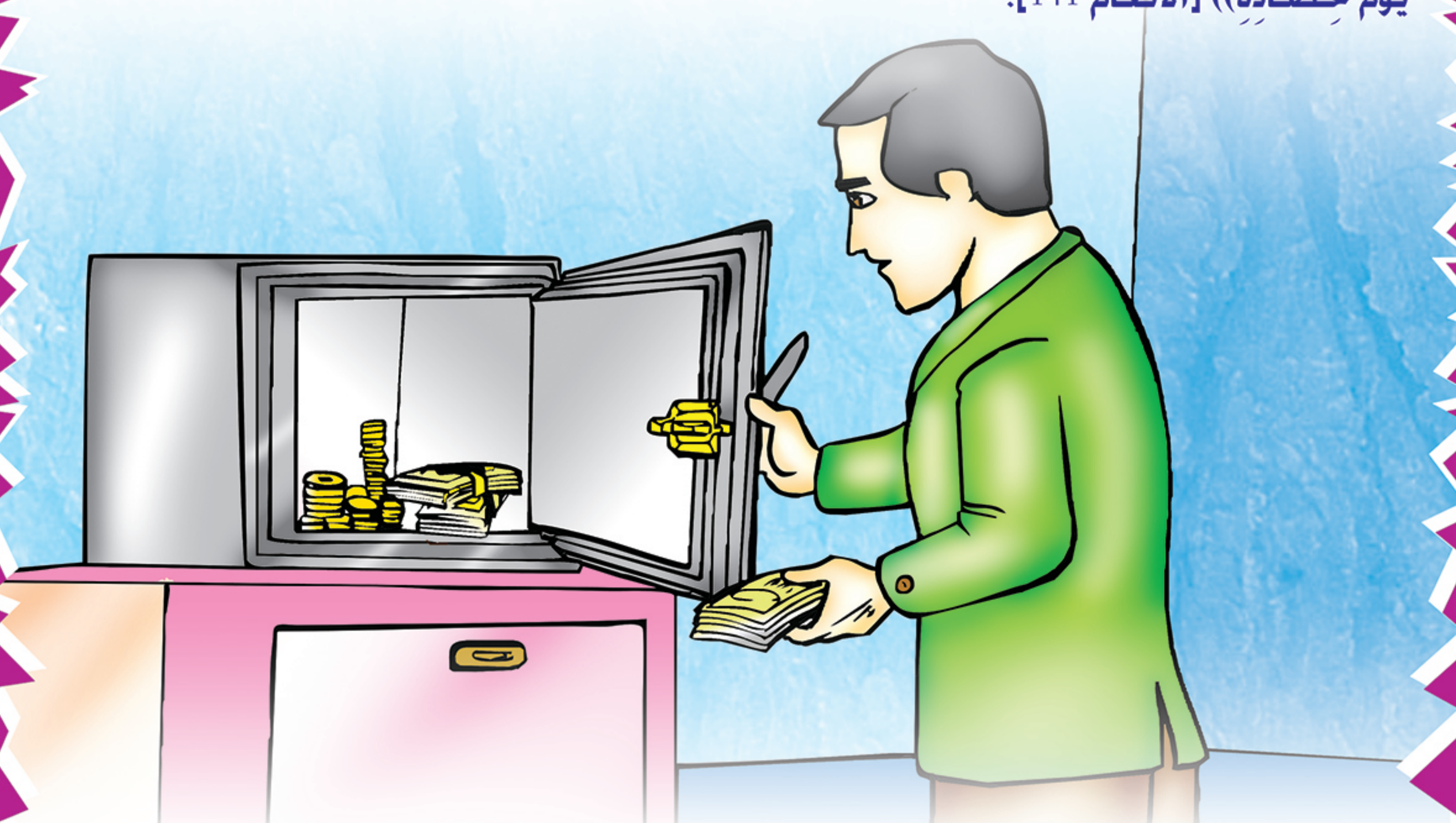
The mother added: "Our prophrt Muhammad (Peace-be-upon-him) said: "I have been ordered to kill the people until they testify that there is no god except Allah, and that Muhammad is the Messenger of Allah, and they establish prayer and pay the zakah. If they do that, their blood and wealth are protected from me save by the rights of Islam. Their reckoning will be with Allah" (agreed).

وَمَا الحِكْمَةُ مِنْ فَرْضِ الزَّكَاةِ عَلَى المُسْلِمِينَ يَا وَالِدِي"؟ هَكَذَا سَأَلَتْ يَاسْمِينُ، فَأَجَابَ الأَبُ: الحِكْمَةُ مِنْ فَرْضِ الزَّكَاةِ عَلَى المُسْلِمِينَ يَا بُنَيَّتِي أَنَّها تَحْفَظُ المَالَ وَتُبَارِكُهُ، وَفِيهَا شُكْرٌ لِنِعْمَةِ اللّهِ عَلَى العَبْدِ، كَمَا أَنَّهَا تُعِينُ الفَقِيرَ، وَتَجْعَلُ الغَنِيَّ يَشْعُرُ بِهِ وَيُسَاعِدُهُ، وَبِذَلِكَ تَتَحَقَّقُ الأُخُوَّةُ وَالمَحَبَّةُ بِينَ المُسْلِمِينَ جَمِيعًا.



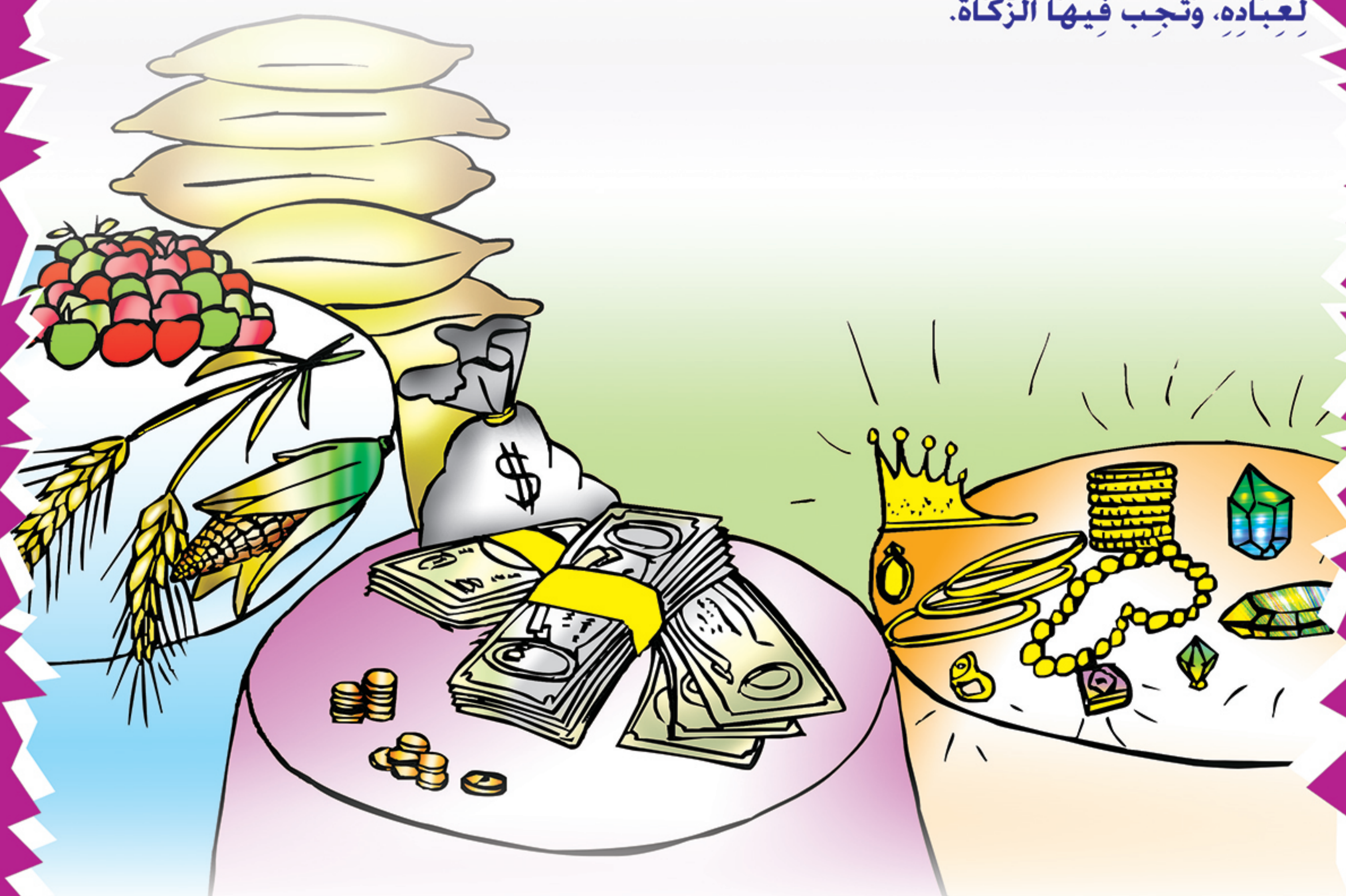
"Why Allah imposed the almsgiving upon mulims, father?" Jasmine asked. The father replied "Allah imposed the almsgiving upon muslims because it preserves money and blessed it, and by giving it we thank Allah for his favor. It also help poor people and make rich men feel the suffering of the poor men and giving almsgiving achieve brotherhood and love between all muslims.

"وَهُنَاكَ شُرُوطٌ فِي المَالِ الَّذِي تَجِبُ فِيهِ الزَّكَاةُ". بِهَذِهِ الجُمْلَةِ انْتَقَلَ الأَبُ بِالحَدِيثِ إِلَى نُقْطَةٍ جَدِيدَةٍ ، ثُمَّ أَكْمَلَ: وَهِيَ أَنْ يَمْتَلِكَ المُسْلِمُ المَالَ مِلْكِيَّةً كَامِلَةً، وَأَنْ يَكُونَ المَالُ زَائِدًا عَنْ حَاجَتِهِ، وَألا يَكُونَ المُسْلِمُ مَدِينًا، وَأَنْ يَمُرَّ عَامٌ هِجْرِيٌّ كَامِلٌ عَلَى مِلْكِيَّةِ النُّقُودِ أَوِ الذَّهَبِ أَوِ الفِضَّةِ (فِي حَالِ ادِّخَارِهَا)، فِيمَا لا يُشْتَرَطُ ذَلِكَ فِي الزُّرُوعِ وَالثِّمَارِ، لِقَوْلِ اللهِ تَبَارَكَ وَتَعَالَى: ((وَآتُوا حَقَّهُ يَوْمَ حِصَادِهِ)) [الأنعام 141].



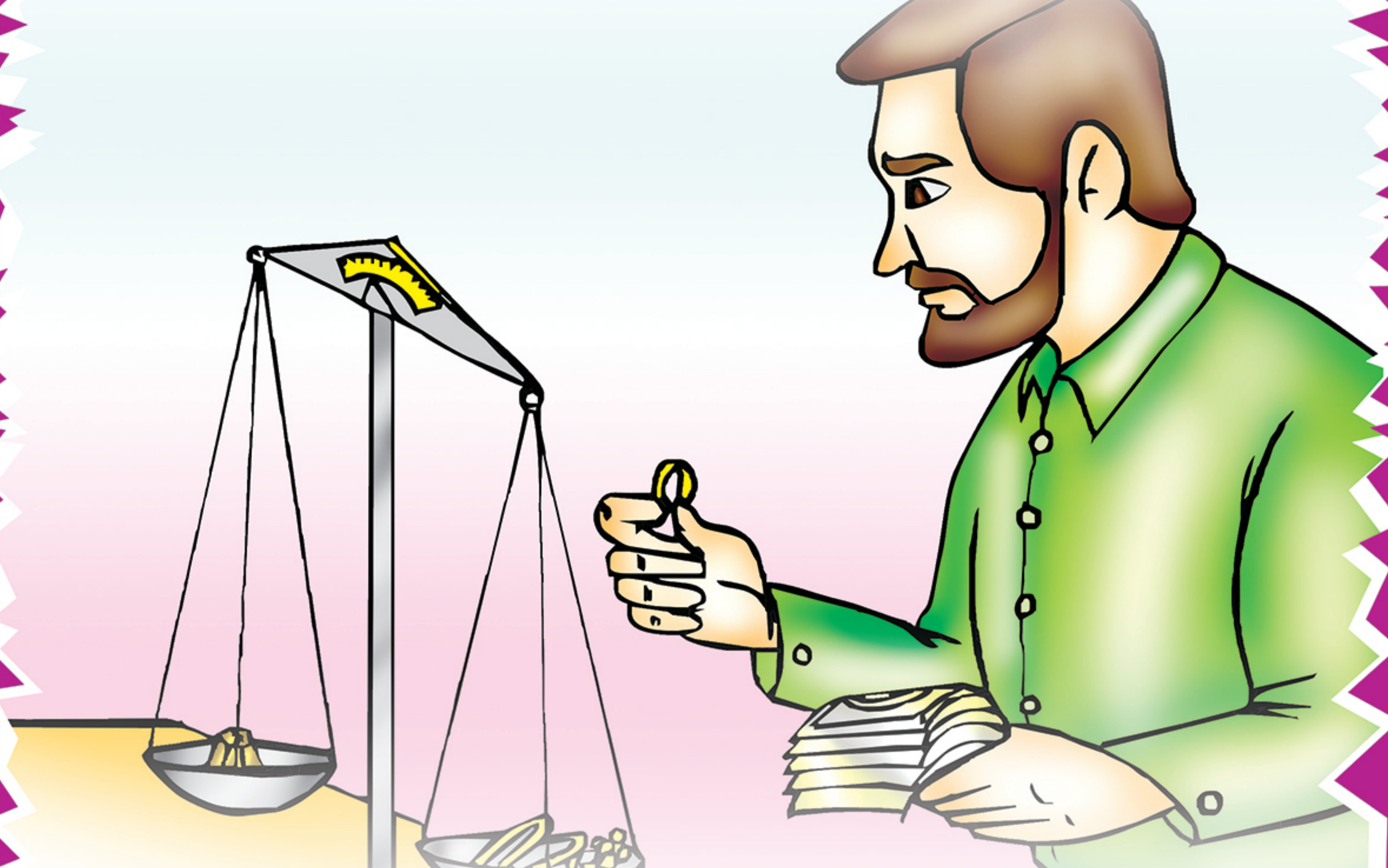
"And there are conditions in the money which is specified for almsgiving" the father said, then he continued: "the muslim should give it from his own spare money, he must not be debtor, and he must posses these money, gold or silver for a whole hejiri year (if he saved them). In the other hand, these conditions don't match the man who posses agricultural lands as Allah ta'alah says: “pay the due thereof on the day of its harvest” (Al-An'am 141).

وَفِي هَذِهِ اللَّحْظَةِ نَطَقَ أحْمَدُ قَائِلاً: نُرِيدُ أنْ نَتَعَرَّفَ أكْثَرَ عَلَى الأمْوَالِ الَّتِي تَجِبُ فِيهَا الزَّكَاةُ؛ حَيْثُ تَخْتَلِفُ الأمْوَالُ مِنْ حَيْثُ صُورَتِهَا، فَهُنَاكَ مَنْ يَمْتَلِكُ الذَّهَبَ أوِ الفِضَّةَ، وَهُنَاكَ مَنْ يَمْتَلِكُ النُّقُودَ، وَآخَرُ يَمْتَلِكُ الزُّرُوعَ أوِ الثِّمَارَ، إلَى غَيرِ ذَلِكَ مِنْ صُوَرِ النِّعَمِ الَّتِي يَهَبُهَا اللهُ عزوجل لِعِبَادِهِ، وَتَجِبُ فِيهَا الزَّكَاةُ.



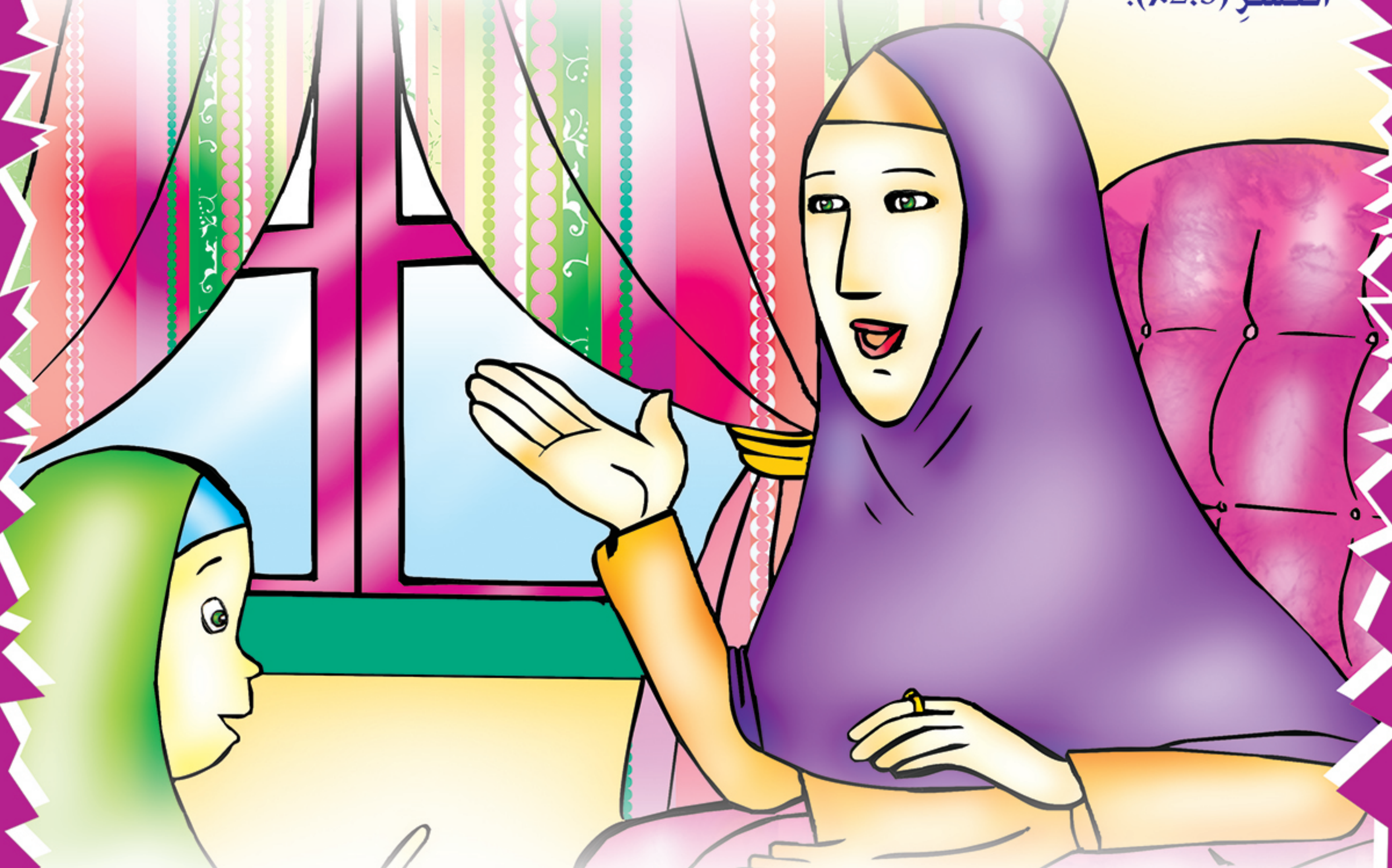
In this moment, Ahmed uttered: "We want to know more about the money which we have to give almsgiving from it, because it has several shapes, like somebody possess money, the other possess plants and fruits and other blessing things from Allah ta'alah which we have to give the almsgiving for them.

"رَدَّ الأَبُ قَائِلاً: حَقًّا يَا أَحْمَدُ؛ فَنِعْمَةُ المَالِ تَأْخُذُ صُوَرًا مُتَعَدِّدَةً، وَبِاختِلافِ صُورَةِ المَالِ تَتَحَدَّدُ قِيمَةُ الزَّكَاةِ؛ فَمَنْ يَمْتَلِكُ ذَهَبًا بِمِقْدَارِ 85 جِرَامًا تَقْرِيبًا، أَوْ يَمْتَلِكُ فِضَّةً بِمِقْدَارِ 624جِرَامًا تَقْرِيبًا، وَمَرَّ عَلَى ذَلِكَ عَامٌ هِجْرِيٌّ كَامِلٌ، يَكُونُ عَلَيْهِ أَنْ يُخْرِجَ زَكَاةً مِقْدَارُهَا رُبْعُ العُشْرِ (2.5٪). وَلا زَكَاةَ فِي الحُلِيِّ الَّتِي تَسْتَخْدِمُهَا المَرْأَةُ لِلزِّينَةِ.



The father replied: "Indeed Ahmed, the blessing of money has several shapes, and every shape has a kind of almsgiving, like the one who has about 85 gm of gold, or about 624 gm of silver for a whole hejiri year, he has to give almsgiving equals (2.5%) from what he possess, and there is no almsgiving on the gold which the woman wear it for toilet.

وَهُنَا، تَدَخَّلَتْ يَاسمِينُ مُتَسَائِلَةً: وَمَا مِقْدَارُ زَكَاةِ النُّقُودِ؟ فَأجَابَتِ الأمُّ قَائِلَةً: تَجِبُ الزَّكَاةُ فِي النُّقُودِ وَالعُمْلاتِ الوَرَقِيَّةِ إِذَا بَلَغَتْ قِيمَتُهَا مَا يُسَاوِي نِصَابَ الذَّهَبِ (85 جرامًا تَقْرِيبًا)، أَوْ نِصَابَ الفِضَّةِ (624 جرامًا تَقْرِيبًا)، وَمَرَّ عَلَيْهَا عَامٌ هِجْرِيٌّ كَامِلٌ، وَتَكُونُ قِيمَةُ زَكَاتِهَا رُبْعَ العُشْرِ (2.5٪).



Jasmine intervened and asked: "And what is the amount of the almsgiving of money ?The mother answered: The almsgiving is obligatory if the amount of money equals the quorum of gold (about 85 gm) or the quorum of silver (about 624 gm), in the condition of reaching a whole hejiri year, and in this case the almsgiving is (2.5%) from money.

ثُمَّ سَأَلَ أَحْمَدُ قَائِلاً: وَهَلْ يُخْرِجُ التَّاجِرُ زَكَاةً عَنْ بِضَاعَتِهِ؟ فَأَجَابَهُ الأَبُ عَلَى الفَوْرِ: نَعَمْ يَا أَحْمَدُ، فَإِذَا مَرَّ عَلَى بِضَاعَةِ التَّاجِرِ عَامٌ هِجْرِيٌّ كَامِلٌ، وَبَلَغَتْ قِيمَتُهَا مَا يُسَاوِي نِصَابَ الذَّهَبِ (85 جِرَامًا تَقْرِيبًا)، أَوْ نِصَابَ الفِضَّةِ (624 جِرَامًا تَقْرِيبًا)، وَجَبَ عَلَيْهِ إِخْرَاجُ زَكَاةٍ قِيمَتُهَا رُبْعُ العُشْرِ (2.5٪).



Then Ahmed asked: "Is it obligatory for the merchant to give almsgiving for his goods? The father answered immediately: "Yes Ahmed, if he possessed theses goods for a whole hejiri year and it reached the quorum of the gold (about 85 gm) or the quorum of the silver (about 624 gm), he must give the almsgiving which is (2.5%) from his goods.

وَبَيَّنَتِ الأمُّ الأمْرَ قَائِلَةً: وَالدَّلِيلُ عَلَى ذَلِكَ، أنَّ أمِيرَ المُؤْمِنِينَ عُمَرَ بْنَ الخَطَّابِ - رضى الله عنه - مَرَّ بِالسُّوقِ، فَوَجَدَ رَجُلاً يَبِيعُ الجُلُودَ وَالأوَانِي، فَقَالَ لَهُ: أدِّ صَدَقَةَ مَالِكَ، فَقَالَ الرَّجُلُ: يَا أمِيرَ المُؤْمِنِينَ، إنَّمَا هُوَ الأدُمُ (الجُلُودُ)، فَقَالَ عُمَرُ: قَوِّمْهُ (قَدِّرْ ثَمَنَهُ)، ثُمَّ أخْرِجْ صَدَقَتَهُ. (أحْمَدُ).



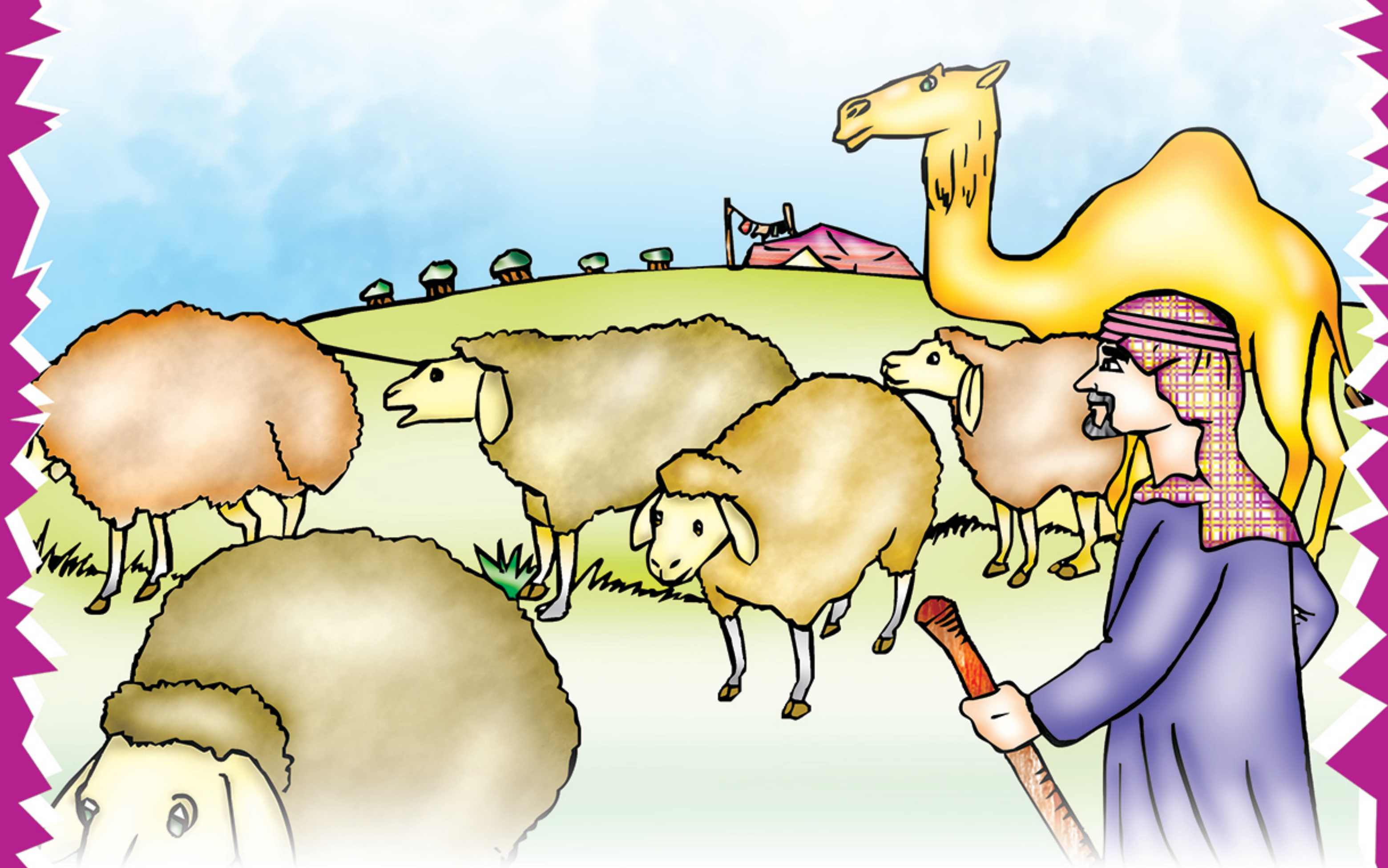
The mother clarified what the father said by saying: "The evidence of this is that Commander of faithful Omar Ibn El-Khatab passed by the market and found a man who sells leathers and pots. He told him :give the almsgiving of your money, the man answered: Commander of faithful, it is leather, not money, then Omar said: You have to estimate it then give its almsgiving. (Ahmed)

وَمَاذَا عَنْ زَكَاةِ الزُّرُوعِ وَالثِّمَارِ؟ بِهَذَا السُّؤَالِ نَطَقَتْ يَاسْمِينُ، فَأَجَابَ الأَبُ قَائِلاً: يَجِبُ عَلَى المُسْلِمُ أَنْ يُخْرِجَ زَكَاةَ الزُّرُوعِ وَالثِّمَارِ إِذَا بَلَغَ نِتَاجُهَا خَمْسَةَ أَوْسُقٍ (الوَسْقُ يُسَاوِي 130,560 كجم؛ لِقَوْلِ رَسُولِ اللهِ ﷺ : "لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَيَكُونُ مِقْدَارُ زَكَاتِهَا 5٪ إِذَا كَانَتْ تُسْقَى بِالآلَةِ (مَاكِينَةُ الرَّيِّ)، وَ10٪ إِذَا كَانَتْ تُسْقَى بِالرَّاحَةِ (بِدُونِ آلَةٍ)، أَوْ بِالمَطَرِ.



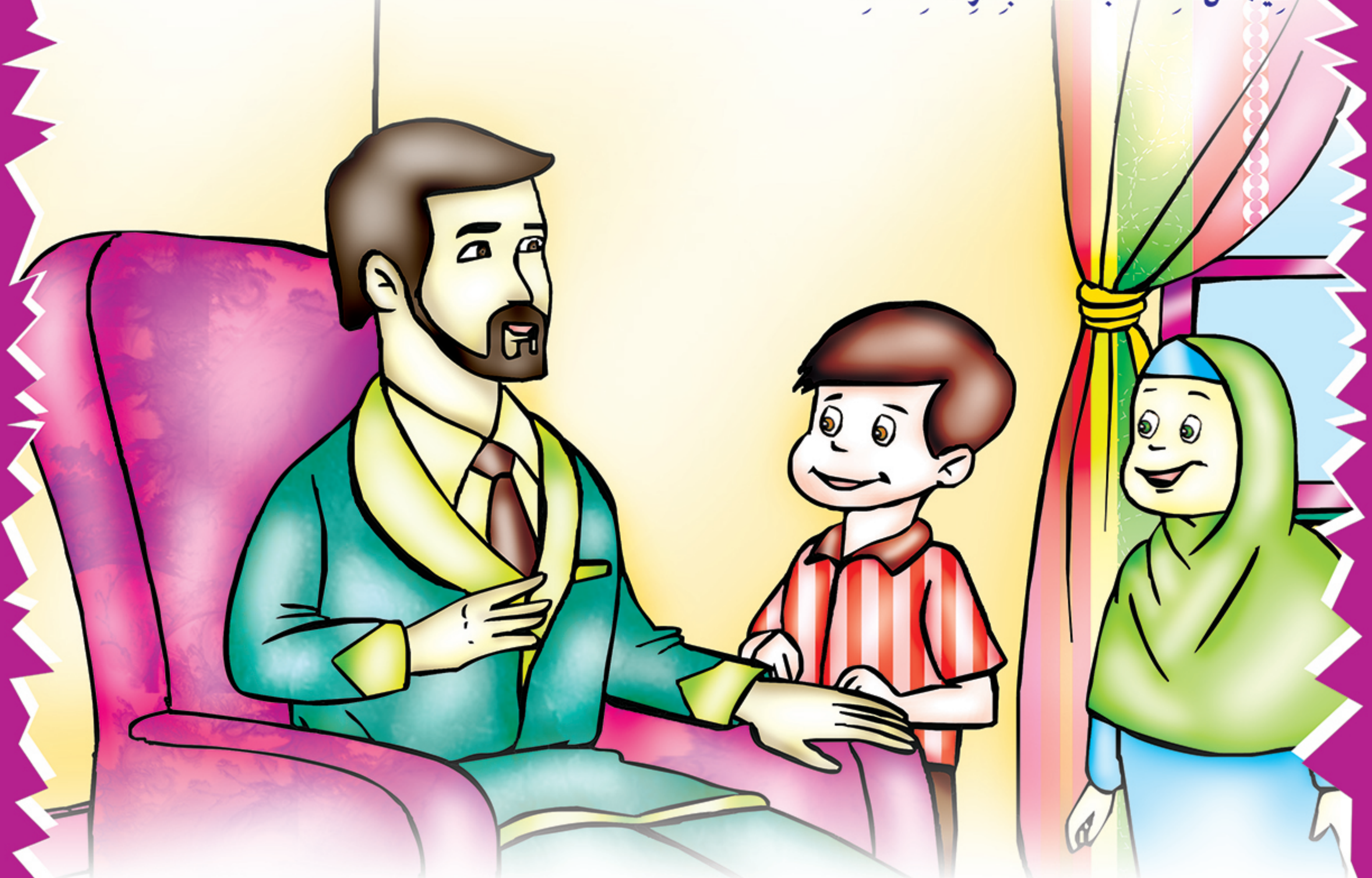
"What about the almsgiving of the plants and fruits?", Jasmine asked. Then the father answered "The muslim has to give the almsgiving of plants and fruits if they reached five freights (the freight equals 130,560 kg) as the prophet Mohammad peace be upon him said: " No zakat is payable on less than five wasqs, which is 5% if it is irrigated by a machine, and 10 if it is irrigated by hand or rain".

أَمْسَكَت الأُمُّ بِطَرَفِ الحَدِيث قَائِلَةً: وَهُنَاكَ نَوْعٌ آخَرُ مِنَ الزَّكَاة، وَهُوَ زَكَاةُ الحَيَوَانَات، حَيْثُ تَجِبُ الزَّكَاةُ فِي الإِبِلِ وَالبَقَرِ وَالأَغْنَام، وَيُشْتَرَطُ لِذَلِكَ أَنْ يَمُرَّ عَلَى مِلْكِيَّةِ المُسْلِم لَهَا عَامٌ كَامِلٌ، وَأَنْ تَكُونَ سَائِمَةً (تَأْكُلُ مَا لا يُشْتَرَى، كَالعُشْبِ الَّذِي يَنْبُتُ فِي الصَّحْرَاءِ وَلا يَمْتَلِكُهُ أَحَدٌ).



The mother continued: "There is another kind of almsgiving which is the almsgiving for animals. The muslim has to give almsgiving for camels, cows and sheep, if he possess them for a whole hejiri year and it is grazing livestock (which means that it eats not paid food, like plants in the deserts which don't belong to anyone).

وَأَضَافَ الأَبُ مُفَسِّرًا: وَمَعْنَى ذَلِكَ أَنَّ الزَّكَاةَ لا تَجِبُ فِي الحَيَوَانَاتِ الَّتِي تَتَغَذَّى عَلَى مَا يُشْتَرَى مِنْ أَطْعِمَةٍ، كَالأَعْلافِ وَنَحْوِهَا، إِلاَّ إِذَا كَانَ صَاحِبُهَا يُرَبِّيهَا بِغَرَضِ التِّجَارَةِ، حَيْثُ يَكُونُ عَلَيْهِ فِي هَذِهِ الحَالَةِ أَنْ يُخْرِجَ عَنْهَا زَكَاةَ التِّجَارَةِ، وَيَكُونُ مِقْدَارُهَا رُبْعَ العُشْرِ (2.5٪)، إِذَا بَلَغَتْ قِيمَتُهَا نِصَابَ الذَّهَبِ أَوِ الفِضَّةِ.



The father answered explaining: "That means that the almsgiving is not obligatory for the animals which the muslim buy food for them like fodder, except if their owner breed them for trade. In this case he has to give the trade almsgiving for which is (2.5%), if it is reached the quorum of gold or silver.

أَرَادَتِ الأُمُّ أَنْ تَنْتَقِلَ بِالحَدِيثِ إِلَى زَاوِيَةٍ أُخْرَى؛ فَقَالَتْ مُتَسَائِلَةً: تِلْكَ هِيَ أَهَمُّ أَنْوَاعِ الزَّكَاةِ وَأَشْهَرُهَا فَهَلْ تَعْرِفَانِ إِلَى مَنْ تُمْنَحُ فَأَجَابَ أَحْمَدُ قَائِلاً: نَعَمْ يَا أُمِّي، فَقَدْ بَيَّنَ القُرْآنُ لَنَا مَصَارِفَ الزَّكَاةِ فِي قَوْلِهِ تَعَالَى: ((إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)) [التَّوْبَة: 60].



The mother wanted to change the dialogue, so she asked: "Do you know for whom we must give the almsgiving?" Ahmed answered: "Yes mother, the holy qor'an clarified that as Allah ta'alah says: “As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise” (At-Tawba 60).

امْتَدَحَتِ الأمُّ أحْمَدَ بِقَوْلِهَا: أحْسَنْتَ يَا بُنَيَّ، وَتَدَخَّلَ الأبُّ قَائِلاً: وَهَكَذَا تُوَضِّحُ لَنَا الآيَةُ الكَرِيْمَةُ أنَّ الزَّكَاةَ تُعْطَى لِثَمَانِيَةِ صُنُوفٍ (فِئَات) مِنَ النَّاسِ، أوَّلُهَا الفُقَرَاءُ وَالمَسَاكِينُ، وَهُمُ الَّذِينَ لا يَجِدُونَ مَا يَسُدُّ حَاجَتَهَمْ، وَيَفِي بِمُتَطَلَّبَاتِهِمْ، كَهَذَا الرَّجُلِ الفَقِيرِ الَّذِي قَابَلْتُمَاهُ اليَوْمَ وَأحْسَنْتُمَا إِلَيْهِ.

The mother praised Ahmed by saying: "Good my son", then the father intervened by saying: "The holy verse explained to us that the almsgiving is given to eight kinds of people, the first of them are the poor people who don't have money to bring their needs like the poor man who you have meet today and gave him money.



وَأَوْضَحَتِ الأمُّ بَقِيَّةَ الفِئَاتِ المُسْتَحِقَّةِ لِلزَّكَاةِ قَائِلَةً: (العَامِلُونَ عَلَيْهَا): هُمْ مَنْ يُكَلِّفُهُمْ وَلِيُّ الأمْرِ (الحَاكِمُ) بِجَمْعِ الزَّكَاةِ مِنَ النَّاسِ، وَ(المُؤَلَّفَةُ قُلُوبُهِمْ): هُمْ مَنْ دَخَلُوا الإِسْلامَ حَدِيثًا، وَ(فِي الرِّقَابِ): هُمُ العَبِيدُ وَالرَّقِيقُ؛ حَتَّى يَسْتَطِيعُوا تَحْرِيرَ أَنْفُسِهِمْ، وَ(الغَارِمُونَ): هُمْ مَنْ عَجَزُوا عَنْ سَدَادِ دُيُونِهِمْ، وَ(فِي سَبِيلِ اللهِ): هُمْ مَنْ خَرَجُوا لِلْجِهَادِ، وَ(ابْنُ السَّبِيلِ): هُوَ مَنْ خَرَجَ مُسَافِرًا وَضَلَّ الطَّرِيقَ، وَأَرَادَ العَوْدَةَ إِلَى بَلَدِهِ.



The mother clarified the rest kinds of people who deserve the almsgiving by saying: "the people who collect the almsgiving by order from their ruler, the people who recently entered Islam, the slaves till they become free, people who couldn't pay their debts, people who went out for jihad, wayfarer (the one who travels and lost his way and wants to return home).

ثُمَّ أَرَادَ الأَبُ أَنْ يُعَرِّفَ أَحْمَدَ وَيَاسْمِينَ مَجْمُوعَةً مِنَ الآدَابِ المُرْتَبِطَةِ بِالزَّكَاةِ، فَقَالَ: وَمِنْ آدَابِ الزَّكَاةِ أَنْ يُخْرِجَهَا المُسْلِمُ بِنَفْسٍ رَاضِيَةٍ طَيِّبَةٍ، وَأَنْ يَعْلَمَ أَنَّهُ بِذَلِكَ يُنَفِّذُ أَمْرَ اللّٰهِ، وَيَشْكُرُ نِعْمَتَهُ عَلَيْهِ، وَأَلا يَجْرَحَ مَشَاعِرَ مُسْتَحِقِّهَا عِنْدَ إِعْطَائِهِ إِيَّاهَا، وَذَلِكَ بِأَنْ يَمْنَحَهَا لَهُ بَعِيدًا عَنْ أَعْيُنِ النَّاسِ.



The father wanted to inform Ahmed and Jasmine a group of manners related to the almsgiving, so he said: From the manners of the almsgiving is to give it out with satisfaction, and he has to know that by giving it out he is performing the orders of Allah ta'alah and thanks Allah ta'alah for his blessings, and he also must not hurt the feelings of the people who take the almsgiving by giving it alone away from people.

وَأَضَافَتِ الأمُّ: وَمِنْ آدَابِ الزَّكَاةِ أَيْضًا أَنْ يُخْرِجَهَا الْمُسْلِمُ مِنْ أَطْيَبِ مَا يَرْبَحُهُ أَوْ يَكْسِبُهُ مِنَ الرِّزْقِ، وَأَنْ يَدْعُوَ مُخْرِجُ الزَّكَاةِ قَائِلاً: اللَّهُمَّ اجْعَلْهَا مَغْنَمًا وَلا تَجْعَلْهَا مَغْرَمًا، وَأَنْ يَقُولَ آخِذُهَا: آجَرَكَ اللهُ فِيمَا أَعْطَيْتَ، وَبَارَكَ لَكَ فِيمَا أَبْقَيْتَ، وَجَعَلَهُ لَكَ طَهُورًا.

The mother added: "Also from the manners of the almsgiving is to give it out from the lawful money and to say for the one who take it:' O Allah please make it booty, and don't make it debt", then the one who take it says : "O Allah rewards him for what he gave me and bless him for his money and make it pure".



بَارَكَ اللهُ لِكُلِّ مُسْلِم يُخْرِجُ زَكَاةَ أَمْوَالِه، نَطَقَتْ يَاسْمِينُ بِهَذَا الدُّعَاءِ الطَّيِّب، فَرَدَّ الأَبُ وَالأُمُّ وَأَحْمَدُ جَمِيْعُهُمْ قَائِلِيْنَ: اللَّهُمَّ آمِيْن، ثُمَّ خَتَمَ الأَبُ الحَدِيث عَنِ الزَّكَاة قَائِلاً: اللَّهُمَّ طَهِّرْ أَنْفُسَنَا وَأَمْوَالَنَا بِالزَّكَاةِ، مِصْدَاقًا لِقَوْلِه تَعَالَى: ((خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا)) [التوبة: 103]، وَشَكَرَ أَحْمَدُ وَيَاسْمِينُ وَالِدَيْهِمَا عَلَى مَا ذَكَرَاهُ لَهُمَا مِنْ مَعْلُومَاتٍ عَنِ الزَّكَاةِ، كَرُكْنٍ مِنْ أَرْكَانِ الإِسْلامِ الخَمْسَةِ.



Jasmine prayed "Allah bless every muslim who gives out the almsgiving from his money", Then the father, mother and Ahmed replied "Amen". Then the father finished their talk by saying:"O Allah, purify ourselves and our money by the almsgiving as Allah says: Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with It" (At-Tawbah 103). Ahmed and Jasmine thanked their father and mother about the information they have mentioned about the almsgiving as a pillar from the five pillars of Islam.